

The AMERICAN FRIEND

OCTOBER 21, 1954

THE QUAKER WAY IN KENYA

Horst Rothe

ONE WORLD? CERTAINLY! UNITED NATIONS DAY

An Editorial

AND MARTHA SERVED . . .

Kenneth Pickering

BRITISH YOUNG FRIENDS LIFT THE IRON CURTAIN



THE PROGRAM COMMITTEE AT QUAKER HILL

The Central Committee of the Program Committee, meeting in September to begin planning for the 1955 sessions of the Five Years Meeting (October 20-26), inspected the new building of the Friends Central Offices during a break in their conference at Quaker Hill, Richmond, Indiana. Left to right in the front row are Lillith Farlow of Kokomo, Ind.; Lela Mills of near Indianapolis; Helen Hole of Richmond; and Ellen Robinson of Wilmington, Ohio. The gentlemen behind them are Ernest Lamb of Richmond; Thomas Jones of Richmond; Rendel Carey of Wilmington; Homer Coppock of Richmond; Errol Elliott of Richmond; and Ed Hinshaw of Winchester, Indiana.

PACIFIC SCHOOL OF RELIGION
BERKELEY, CALIF.

MWF

And Martha Served . . .

By Kenneth R. Pickering

Less than two miles east of Jerusalem on the south slope of a hill which goes by the name of the Mount of Olives, one comes upon a little village called El-Ezeriyeh, which means the village of Lazarus, long ago known as Bethany.

From a humble home in Bethany came Martha, the unassuming. We have tended to call her impatient, the worrying one, the one who gave too much attention to household duties; but whatever faults she may have had, her virtues far outweigh them.

Only about two times do we glimpse Martha, and both of these times she is busy in and near her home, busy serving. Luke tells us in the tenth chapter that when Jesus called on this particular occasion that Martha was cumbered about with much serving. She was troubled. Here was a guest, true, an ever-welcome guest, but there were things to be done and Mary seemed only to want to be near Jesus and hear his precious words while Martha must run the errands, prepare the food and tidy the house.

In her impatience Martha came to Jesus saying, "Lord, dost thou not care that my sister hath left me to serve alone? Bid her therefore that she help me." Jesus answered, "Martha, Martha, thou art careful and troubled about many things; But one thing is needful and Mary hath chosen that good part which shall not be taken away from her." What was He saying? Was He saying that Martha was sinful? No, He was saying that she was over-busy about the unimportant. He knew the heart of Martha.

We turn to the eleventh chapter of John and we read that Jesus loved Martha. He knew she was good all through but sometimes put second things in first place. She worried over the trivial. But it seems that the real beauty of her character is revealed in her marvelous demonstration of Christian hospitality. If we turn to Romans, the twelfth chapter, we will note that

Paul in giving instructions to Christians included Christian hospitality among the virtues to be exemplified.

Then again as we look at John's Gospel we get another glimpse of this remarkable Martha. Lazarus, her brother had died. That home in Bethany had faith in Jesus and His power so they sent for Him to come. When Jesus received the word, He tarried yet other days in the place where He was and when He came to Bethany Martha met Him with the words, "Lord, if thou hadst been here my brother had not died. But I know that even now whatsoever thou wilt ask of God, God will give it thee." Jesus replied, "Thy brother shall rise again."

Then we see Martha reaffirming her confidence in the way and the power of Christ. Martha, the hopeful, clinging to every word of Jesus, hoping in spite of what seemed to be utter defeat. Martha was a woman of hope and faith, a woman who exercised Christian hospitality and grace, but Martha became immortal through her serving. Jesus had said on one occasion, "Whosoever would be greatest among you, let him be servant of all." Surely Martha exemplified this. She was unassuming, probably retiring, not anxious for the plaudits of people. She found some of her highest joy in doing the little inconspicuous duties so necessary to the ongoing of the Kingdom.

There are many types of Christians—dynamic, aggressive, intense. Then there are those who are just as interested in the work of the kingdom, just as deep spiritually, just as consecrated, just as anxious that righteousness prevail, but they do not find themselves led to do the spectacular. They find their joy in doing the humble but necessary tasks in the background. Always retiring, willing that others should have the first place, the praise of the crowd. These too are the salt of the earth.

When the book of life is opened and the deeds of life enumerated, Martha will have not a few Christlike deeds recorded to her account. She will rank

with the most acclaimed for in her quiet, unassuming, hopeful, faithful, virtuous way she lived the Christian life. She was a keeper of a Christian home who forgetful of self found her joy in giving even a cup of cold water in the name of the Master.

United Nations Day

A Proclamation

Whereas the United Nations represents man's most determined and promising effort to save humanity from the scourge of war and to promote conditions of peace and well-being for all nations; and

Whereas this Government believes that the United Nations deserves our continued firm support and that its success depends not only on the support given it by its members but equally on that of the peoples of the member countries; and

Whereas the General Assembly of the United Nations has resolved that October 24, the anniversary of the coming into force of the United Nations Charter, should be dedicated each year to making known the aims and accomplishments of the United Nations:

Now therefore, I, Dwight D. Eisenhower, President of the United States of America, do hereby urge the citizens of this Nation to observe Sunday, October 24, 1954, as United Nations Day with community programs that will demonstrate their faith and support of the United Nations and create a better public understanding of its aims, achievements, and problems.

I call also upon the officials of the Federal, State, and local Governments, the United States Committee for United Nations Day, representatives of civic, educational, and religious organizations, agencies of the press, radio, television, and motion pictures, as well as all citizens to cooperate in appropriate observance of the day throughout our country.

Dwight D. Eisenhower

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Editorials *

One World? Certainly! United Nations Day—Oct. 24

When one is in a political frame of mind, feeling the problems of the world, *now*, he might despair of a world organization or he might see all the more necessity for it. The fact that making a world body effective is difficult should lead one to ask *why* and to find in the answer the essential need for it—namely an answer to international anarchy. Going it one's own way, making moves independent of the interests of other countries is more antiquated than the oxcart. Such a policy was outmoded from the start, from "the foundations of the world."

It does not mean that we place an unqualified blessing on our present world organization, the United Nations. Instead we seek to improve it, to bring it into its own as a more effective instrument of world order. Because it lacks in effectiveness is good reason for strengthening it at its weakest points. It should occasion little surprise that this attempt through world organization, only the second in thirty years and within a very heterogeneous world, should lack in its control of tradition-bound nations.

How did we get that way? Why are both the integrative and disintegrative forces pulling on us? As stated in these pages before, businessmen and technicians are making one world out of our segmented units. International commerce is a necessity unless we cancel out our major industries and dispense with our gadgets and our desire for prosperity.

Trailing the businessman comes the politician and the institutions of government. The latter are often attacked even by those whose material interests are being served. Economically and politically, the United Nations today stands as a witness to the deeper determination of men to discover and implement their interdependence. As no man is sufficient unto himself, so is no nation.

When one approaches the question from the point of view of religion, as well as economics and politics (in its rightful meaning), he *starts* with *one world* because he starts with *one God*. Without apology, he believes in and works for that world included in John 3:16. Indeed Christian faith always outraces reluctant nations in a declaration for one humanity under God.

How to move forward is the one question. World government? A limited international federation for our generation? These are questions requiring good sense and understanding of how nations and cultures *in fact* change as well as how they *ought to change*. Here the statesman enters, not with a finished blueprint for a world order, but with principles by which

common interest can be served. Steps taken to serve this common interest are on the pathway to one humanity, in one world, under one God.

United Nations Day, October 24, should help direct our efforts to the oneness in which we can find our security and our freedom.

The Three Peace Churches

Whether or not other Christian bodies are ready to concede to Brethren, Friends and Mennonites the right to the exclusive-sounding title of "the peace churches," these three bodies have generally been so designated. In using that title, these three do not claim to have a corner on the market of peace ideas and practices. They do, however, have a common tradition on opposition to war as an instrument of international policy, and an emphasis on personal commitment to nonparticipation in war.

In recent years they have been drawn toward one another as the Christian peace witness is threatened by the rash of world tensions. In many respects, their traditions, so far as outward expression is concerned, greatly differ. Their likeness rests in that which is most essential—they are in their context of life and faith Christian, evangelical and peace-witnessing.

The conferences which have drawn them toward each other have proved mutually helpful, so much so that after the recent conference at Bluffton College, those attending agreed that "we must do this again soon."

These three groups earlier were instrumental in preparing a common peace statement to present to the World Council of Churches and by their existence help to keep alive the accent of a positive Christian peace message.

One practical result is the printing of much of our Friends literature by the Church of the Brethren press at Elgin, Illinois. This cooperative effort is more than a business transaction, since concept and idea patterns have much in common. As literature moves together, ideas tend also to be influenced.

Within the general circle of the Christian churches, here is a relatively *small area* with a *large responsibility*. There is every evidence that we are in a fellowship whose depth and breadth must increase.

Quaker Market and Supply

At the recent meeting of the American Section of the Friends World Committee for Consultation held at Plainfield, Indiana, the service of Young Friends in visitation was especially noted with appreciation. Both at home and abroad, Young Friends are helping to bridge our distances and underflow our barriers with the spiritual currents of fellowship.

Visitation is not all that they do. Many of them

are faithfully working with their local Meetings where tasks are less alluring than is travel. These activities are generally not reported when the contributions of Young Friends are reviewed. Whether younger or older, Friends need to face the work of the home Meeting. That is the real test of a genuine Friend—does he accept responsibility *at home* and follow through?

One Meeting has had an item in the budget for two years, seeking far and wide for a Young Friend or a Friend not-so-young who will help them in Christian Education or in young people's work. To date, they have found no one. Is it possible that market and supply are not finding each other? Can we get the two together? There are other Meetings with yet other needs to be supplied.

The Five Years Meeting stands ready to help. It might be desirable for all of our Meetings which are in need of special employed help to describe such in the pages of *The American Friend*, with or without the name of the Meeting. Likewise a Friend with talents or preparation he or she would like to share might also list them, with or without name. Up until January 1, 1955, we will place notices of either kind, free of charge, in this journal. Can we help the market and the supply of spiritual resources to meet?

The Society of Friends is not greater than its local Meetings and a Friend is no more useful than when doing well his home task. The work of the "home" Friend exceeds in importance that of the travelling Friend if we are ultimately to have anyone to visit or be visited.

E.T.E.

The Complex Situation in Kenya - - - Can Quakers Find a Way?

By Horst Rothe

AFTER two years of Mau Mau rebellion, violence and emergency laws, this may be the time to appraise the situation in Kenya.

At the beginning of this century, colonization and missionary efforts began to change the country, which was then inhabited by about ten different tribes, which roughly can be divided into two different groups—the soil-tilling Bantus and the nomadic cattle-raising Nilotics. These tribes differed greatly in language, body characteristics and customs. Pre-colonization history of Africa is a history of wars between these two groups.

The Bantus were the first to accept colonization and evangelization, whereas the Nilotics resisted in a sequence of wars and rebellions against the whites. With the cooperation of the Bantus and with the importation of large Indian labor forces, the railroad from the coast to Victoria Lake was built and the rebellious Nilotics were subdued by violence.

THE BEGINNING OF TROUBLE

Later the country now known as the "White Highlands" was purchased from the Masai (Nilotics) and given to white settlement. The Highlands were developed into a beautiful farm country by the Whites with the help of a predominantly Bantu labor force, which contained a high percentage of Kikuyus (Bantus). The Kikuyu, having lived as squatters in the White Highlands for some generations, now believe that the Highlands used to be

Horst Rothe, a German Friend, came to the Friends Africa Mission as a physician in 1949, and has headed the Friends Hospital in Kenya since that time with exceptional skill and devotion. He recently travelled in this country during his furlough, and this analysis of the situation in Kenya will be especially meaningful to those who met him then.

their own tribal territory. The Indians got the retail trade and some of the big business in their hands but were forbidden land settlement and farming.

Today the Mau Mau part of the Kikuyu tribe is in open rebellion against anything white or Christian, supported by widespread sympathy for their movements in the other Bantu tribes, with the Nilotics standing by or taking very active counterpart in the Kenya Police and the King's African Rifles. The Nilotics appear to have buried spears and arrows formerly directed against the Whites and although they have largely resisted Christian influence and refused the Christian education system, they are now ready for some measure of cooperation. It needs to be said that their tribal system, by and large, is still very well intact.

The Bantus, for fifty years so ready to accept Christian influence and the White man's ideas, are now loosened out of their tribal bonds, a high percentage of their men seeking employment in cities and elsewhere outside

the tribal areas. Christian Churches have come into existence everywhere in the Bantu areas, where they still exercise a strong influence. Tribal administration in the old areas is still intact, but one can sense an ever-increasing unrest. The hundreds of thousands of Bantu workers living away from their tribes are like floating wood, having lost the tribal bonds and very often the church bonds. They are a danger and are in real danger, but the economy of the colony depends on them. They have to work away from home because the over-crowded Native Land Reserves will not feed them anymore. Many of them being without any moral background, they are the natural prey for agitation and at the same time the ones who feel racial injustice and inequality most. They are the ones having the highest skill in industry and agriculture and the lowest degree of illiteracy; at the same time they are the only ones who have no "legitimate" influence on either local or central government.

Roughly speaking, the political setup of the colony provides the following institutions: Each tribe elects its own chief and, in the case of a large tribe, senior chiefs. These have to be confirmed by the Queen. In addition, in the Native Land Reserves, African delegates to the Native District and Native Provincial Councils are elected. These bodies in cooperation with the (British) District and Provincial Commissioners and their attached specialists (white or native) administer

the country as far as the Native Land Reserves are concerned. That means we have self-government up to the provincial level.

The colony is administered by the Governor and his "Members" (we would call them cabinet ministers)—all whites and, very recently, one Asian, no African being in this cabinet. Any cabinet measures have to be confirmed by the "Legislative Council" into which white residents of the colony elect their representatives, with some of the members being appointed by the governor (including all the African and Asian members, who are the minority anyway.)

London exercises very little influence on this set-up, except for some emergency powers which have been given to the Governor. With the Kenya Africa Union and other political bodies proscribed, there appears to be hardly any outlet for African political activities on the highest level. That means that the government is a white man's government, the power resting with the Kenya white residents with very little influence from London in evidence. The white residents' arguments are that they are legitimate owners of the land they hold, that the high economic level the colony has achieved would have been impossible without the white man, that the Africans have not reached the educational level necessary to self-government, and that there is still so much division and divergence between the tribes, that African self government would expose the land to all kinds of hazards.

Logically, the Legislative Council has tripled funds for education during the last few years. The Council aims to enlarge the proportion of Africans and Asians in the Legislative Council by elected members, but how and when this will come is not known. Presumably, not before the end of armed rebellion.

WHERE DO QUAKERS STAND?

Now, where do Quakers stand and what will be their way?

Friends started on the tribal level amongst Bantus fifty years ago and on the whole have stuck to that job. This was evangelization, teaching of simple crafts, primary education and dispensary healing at first; now the work has reached the stage of a Bible Training College for pastors, teacher training colleges for boys and girls, secondary school education for boys and girls, and up-to-date clinical medicine, in-



The Beginning of Understanding

cluding a nurses training school.

We are trying as hard as we can to discharge work and responsibilities on the lower level to Africans, church administration and evangelization being their responsibility already. We are handing over part of primary and intermediate school supervision and dispensary work and out-patient treatment to African Friends responsibility. This means an ever-increased effort for workers and quality on the side of American Friends and others, and it does not appear to demand less in quantity.

On the whole this work is done within the framework of a few closely related Bantu tribes and within one Province, with the exception of medical work. Even on this level, we have to draw our attention to some necessities for enlargement of our work. We have to make a strong effort to bring our relationship with chiefs and councils to a mutual confidence and faultless cooperation. We have to take part in demonstrations of Christian community, such as living in our church and the planned Tuberculosis Rehabilitation Settlement in Kaimosi with the planned international work camp being one first step.

Now that the ban for growing coffee has been lifted, we ought to take part

in the formation of cooperatives which are necessary for this purpose. To fight future famine we have to use all our land for demonstration farms to improve agricultural methods. We have to make our Friends Meetings into thriving Christian Communities which will demonstrate the Christian way out of the present spiritual-physical misery. And we have to make the best of Kenya Government's conviction that Christian education is preferable to secular education and their willingness to finance our education work. We have to set an example in the fighting of tuberculosis, at present the greatest disease menace for our province.

All this work is done on the district or provincial level, and Friends have not seen the possibility for an outreach into the problems of All-Kenya and all races. The African Friends have established Monthly Meetings in all the major cities in Kenya, but these so far have taken small part in the strifes and troubles of those places, being home churches for the Maragoli Friends in far away places. Nairobi is an exception, and that Monthly Meeting, with the help of the Friends Centre which will be established

in cooperation with London's Friends Service Council, will have to struggle with problems like racial injustice, prison rehabilitation, African housing and slum relief in the future.

THE CHRISTIAN COUNCIL

Friends Africa Mission and the East Africa Yearly Meeting are both members of the Christian Council of Kenya, and through that body, which includes all the Protestant Churches that do not practice racial segregation, have a fine means to express their views and participate in Kenya-wide actions. Efforts in this need to be increased, but Friends, differing in their opinion on the application of violence, will have to have their own all-Kenya organization. This should be something like a Friends Council of East Africa with a strong African representation. Such a body would coordinate the work of all Friends in Africa and each step in development of Friends work in East Africa and each appointment of overseas workers should be made in consultation with this body. This would greatly strengthen our African Friends to help in the solution of the problems of their own country.

But I have one more concern. I am one of the few Friends in Kenya who have many friends in all races and all

classes. This is natural for a doctor, but the point is they are my friends. I know many farmers and know that many of them are very fine fellows who feel the responsibility for the future. I think it is up to us to bring them together in round table work with Africans and Indians, so that they may be able to give of their most valuable knowledge of the country, in farming, in cattle raising, in industries and also so they may be able to receive inspiration from our African Christian co-workers. When the Mau Mau revolt started, these whites felt nothing but rage and contempt against the barbarous slaughtering of the gangs. They were ready to hang every African under suspicion of cooperation. Since then African Christians have awakened and by and large have made their decisions against the Mau Mau gangs. There are beautiful examples of their courage, devotion and sincerity. "Not that we may be safe, but that we may be faithful . . .," they pray and sing. There is on the side of the white man the realization, a sensing of a new power in Kenya—that Power-of-Christ—today as demonstrated by the African Christians. There has come an idea to some of them, that this power may be the solution of the problems of their beloved country, for both call the country theirs and both love it.

OLD WISDOM

This is old wisdom to Quakers, but just as Christ is, it is always new. We know that his way is slow, up-hill and strenuous, but I am afraid there are no short-cuts and no patent solutions to the terrible problems Kenya people of all races have to face.

May it be a challenge to you in America to pray for them all.

Evangelism means that the Christian community, by all that it does and says and is, brings to bear the truths of the gospel on the torments of the world. It means that thus the pressure of the gospel upon the world is maintained, so that the solution to every human problem—whether it be the problem of war-torn Korea or the problem of a widowed mother who does not have the wherewithal to feed her children—may be worked out under that pressure by those whose responsibility it is to work it out . . . The task of the church is not to offer Christian solutions to specific problems, but to incarnate the Word in every human situation . . . The hope of the world is Jesus whom the world has the power to crucify.

D. T. Niles,
World Council Assembly

A VISIT TO EAST AFRICA YEARLY MEETING

Howard Diamond and John Hargreaves, English Friends, recently visited Africa on behalf of the Friends Service Council of London Yearly Meeting. They spent some time at Pemba, where English Friends have a Mission, in Zanzibar and in Tanganyika before going to Kenya, and planned to visit the Sudan before returning to England. Howard Diamond sent back the following account of East Africa Yearly Meeting, held in August, to THE FRIEND (London), and we publish it again here for the interest of American Friends.

East Africa Yearly Meeting gathered under the trees at Kaimosi, about 800 strong. Most Friends came from within a range of 200 miles, but a few came from Nairobi and Mombasa where there are meetings of Friends. Benjamin Ngaira was the able Clerk of the Meeting. Membership of the Yearly Meeting is estimated here at 26,000.

The meetings lasted for five days, sessions wholly given over to worship intermingling with business sessions. Nathan Luvai introduced the Education session, in which the liveliest interest was aroused. Much pleasure was expressed that Kenneth Goom was planning to come from England to be the Mission's Supervisor of schools. There are 18,000 pupils in Friends' Primary Schools, and there are 21 Intermediate Schools; but as yet, no fully provided secondary school taking pupils up to the sixth form [Twelfth Grade]. Friends still hope for this to be established, but a suitable site has yet to be found, and a Friend from Britain or America qualified to be headmaster of the school has yet to be approved.

Thomas Lungaho reported on finance. Each adult member contributes six shillings a year (\$.84), of which two shillings (\$.28) is retained on the Monthly Meeting and four shillings (\$.56) is passed on to the Yearly Meeting. The Yearly Meeting budget totals 34,000 shillings (\$4,760). Finances are stronger than they had been for some time, and grants have been made to the Friends Service Council of London for help to members of the Kikuyu tribe, and also to the Nairobi Community Centre.

Joel Litu drew on his experiences in England on the occasion of the Tercentenary to remind Friends of the origin of the Quaker movement, and urged them to be careful not only to be good Christians, but to be loyal

to Friends' principles as set out in the Yearly Meeting's book of discipline. On the Sunday many Friends came in for the services of the day, and at the large devotional meetings there were probably four thousand worshippers present.

We were warmly welcomed as visitors from London Yearly Meeting, and Friends, both African and American, left the visitors in no doubt that the closer friendship and understanding which is growing between London Yearly Meeting and the Mission and Yearly Meeting in Kenya is warmly welcomed.

Correspondence

LEAVEN IN THE LOAF

To the Editor:

I am glad that Elton Trueblood "spoke his mind" on the "Peril of Quakerism," (August 26), which had been my deep concern for some time.

Following this article, I read the one from Herbert Huffman on "Non-Resident Friends" and came up with this: I wonder if many of our non-resident Friends attending or uniting with other denominations have been "leaven in the loaf!"

Lillian Hayes Peters
Friendsville, Tennessee

SUPPORTS F.C.N.L.

To the Editor:

Thank you, Roy Clampitt, for your letter in the August 26 issue of *The American Friend*.

How thankful we are for Raymond Wilson, Jeanette Hadley and others whose Christian character, vision, courage and determination have won for the Friends Committee on National Legislation the respect and confidence of many people of influence and have caused it to become a power for good in our nation's capital. We cannot fully understand or appreciate all the preparation, study and action required to earn this respect. Information is not enough, Howard Kershner, we must act or fail in our job of becoming responsible Christians and citizens.

Many thanks to the F.C.N.L. for leading the way. May we support them fully in their efforts. And may we do our utmost to advance the Christian way in national and international life.

Mary E. Cadwallader
Oskaloosa, Iowa

BRITISH YOUNG FRIENDS LIFT THE EDGE OF THE IRON CURTAIN

Historians will no doubt praise Sir Winston Churchill for his gift of eloquence, by which he has been able to crystallize in a word or so the crisis confronting our generation. Perhaps the most famous of them all will be the phrase "the iron curtain." In this, our great statesman gave vivid expression to the attitude of Russia to the West in the post war years. So effective has it been that to many of us it has seemed that this curtain has descended never again to be penetrated.

The courageous and importunate efforts of British Young Friends stand out in stark relief to this weak and passive attitude. With persistency they have battered upon the iron curtain for more than three years, repeating with suitable modifications their invitation for some young Russians to come to this country. The outstanding success of the visit which has just taken place has more than rewarded them for their hard work. For three weeks during August, six Russians, five men and one woman, have been the guests of Young Friends in this country. Their ages ranged between 25 and 39 years, rather older than the team of eleven British Friends who escorted them on their extensive tour.

Almost all the Russians were post graduate University Students; many of them occupied posts of considerable importance in the Soviet Youth Movement and came as representatives of its various sections. It is significant that one of the Russians, who had acted as interpreter to British delegations to the USSR, had himself asked if he could come here.

Most of the Russians could understand English and two of them could speak it well. Of the eleven British Young Friends, two were able to speak Russian fluently. Many members of the Meeting for Sufferings used the occasion of the report on the visit to express their gratitude and satisfaction at the masterly way in which Young Friends had carried out their responsibilities as hosts. It was always recognized that the Russian team would be a picked group. Our Society need have no doubt that their own young people were every bit as able.

One of the objects of the visit was to show the Russians something of ordinary British life, and one of the most significant features of it was the fact that the Russian visitors were

allowed to stay in Quaker homes, without any supervision — something that, I believe, has not happened since the advent of the iron curtain. It is clear that both visitors and hosts greatly enjoyed the resulting fellowship.

Young Friends have emphasized the joy they experienced in the personal friendships that developed between them and the young Russians. In this friendly atmosphere it was possible to discuss matters of obvious difference of opinion. Among them, that of religion. Of the visiting Russians, two had Christian parents, although all of them were of atheistic outlook. One of the points Young Friends were able to convey to their visitors was that religion should not be confused with reaction, and that a great power with colonial possessions is not necessarily or wholly selfish.

Each day, during their visit, the young Russians shared in devotional meetings, during which selected passages of the Bible were read in Russian and in English. They also shared in the ordinary Meetings for Worship. In these they expressed great interest. Over the Peace Testimony the visitors were frankly skeptical. While they respected the Quaker witness, they felt that it was impractical.

Everywhere the Russians visited, they took great interest in the living standards of people. They felt that the lack of equal pay for men and women was a serious defect in our economy. They noted as an adverse criticism of our educational system that too few "workers" were to be found in our Universities. On several occasions the Russians expressed regret that, while in the Soviet Union there was a good knowledge of the British young people's activities, this country's youth were largely ignorant of events in the U.S.S.R.

Towards the end of their stay, the Russians were entertained at Charney Manor near Oxford, where they had opportunity for quiet discussion. At the close of this time the British team urged their Russian friends to do all they could to encourage opportunities for further exchange visits between Russian and British youth. They also asked them "to work for a conciliatory attitude in your press," and hoped that "you will work to persuade your government and people to be ready to take the first step in making concessions which may release tension." On their part the Russians asked Young Friends to consider ways in which Soviet Youth is working for peace. Among the points they mentioned were: the exchange of delegations and their cooperation in the

International Student and World Youth Movements, and the publication of information about the life and work of young people in other countries, especially their work for peace.

It is too early yet to assess the full effect of the visit. The first impressions are entirely favorable. The Young Friends greatly enjoyed their Russian guests, especially their friendly disposition and their sense of humor. This work of Young Friends, small as it is in the total perspective of current events, may come to be seen as one of the Society's most significant efforts to break through the iron curtain and to end the cold war.

George H. Gorman

FRIENDS CENTER IN KENYA

A Friends Community Center is to be erected in Nairobi, the capital city of Kenya. The building will contain room for the Friends Church, the living quarters of the pastor, and for a social center.

The Friends Service Council of London Yearly Meeting is cooperating with East Africa Yearly Meeting and the Friends Africa Mission on this project. Denis Moriarty went to Nairobi in late September to direct the development of the project. He will return to England about Easter time.

John Retherford represents the Friends Africa Mission in this new project. The Committee of Management will consist of John Retherford, representatives of the Nairobi Monthly Meeting of Friends, and the representative of the Friends Service Council. The new premises will be held by the Christian Council of Kenya Trust. The Monthly Meeting will retain responsibility for the church life and arrangements. The Friends Service Council will take responsibility for the direction of the social program.

The Friends Service Council proposes to raise approximately \$11,000 of the \$28,000 cost of the new building. East Africa Yearly Meeting will probably invest \$2,800 in the project. Since both the city and colonial governments are encouraging this type of program under the direction of missions, there is a possibility of their contributing to the cost of the building and to the annual cost of the social program.

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Friends especially interested in missions may write the Mission Board at 101 S. 8th Street, Richmond, Indiana, for their current Annual Report.

SHARE ORGANIZATION STARTED

Following the pattern established by many national organizations for annual appeals for assistance to special objectives, of which the Red Cross, Cancer Fund, March of Dimes, and CARE are examples, the Evangelicals of America are inaugurating the national observance of SHARE Week. The date will be November 7 through 14.

During SHARE Week appeals will be made by radio, television, press and in many churches for funds to meet some of the most critical needs of overseas evangelical work.

SHARE was incorporated as a national vehicle through which aid may be extended. Priority will be given to requests of the official leaders of the many cooperative evangelical associations and fellowships which have been organized in other countries. The policy will be to make grants to projects which will be helpful to all churches and missions in each country, rather than to those which are of only local importance. Requests for aid will be reviewed by the Commission on International Relations of the National Association of Evangelicals.

Already various important projects have received assistance, including schools for training national leadership, such as the Honolulu Christian College, Union Biblical Seminary in Yeotmal, India, the Evangelical Seminary in Singapore, literature projects in several countries, and the sound

truck being used so largely by nationals in the evangelization of the interior of Ceylon. Gifts of many thousands of books have been made to Christian Schools and lending libraries in scores of countries. The Commission has made possible the going on special missions abroad of our best evangelical leadership from America.

All grants will be beamed to the objective of bringing spiritual revival and speeding the work of evangelism, rather than material relief.

The Commission on International Relations includes about forty outstanding leaders of America. Dr. Harold John Ockenga, of Boston, is the Chairman. Of international reputation are such leaders as Doctors Paul S. Rees, H. H. Savage, J. Edwin Orr, Billy Graham, Bob Pierce, H. J. Taylor, John Bolten, Donald Grey Barnhouse, Vincent Brushwyler, Frank Phillips, Bob Cook and others.

Gifts may be sent to SHARE, Box 99, Boston 1, Mass., and are tax deductible.

J. Elwin Wright
Executive Secretary

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 South 8th Street, Richmond, Ind.

Milo Hinckle of Marshall, Indiana, has written and published a helpful essay entitled "Perplexed but not Despaired," which deals with meeting

life's tragedies. He writes of ways in which the bereaved can find comfort and help in carrying on after the death of a loved one. Friends may be interested in writing to Milo Hinckle at Marshall for a copy of this pamphlet.

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Haridas T. Muzumdar, former professor at William Penn College and member of the Swarthmore Meeting contributed a chapter on India to *Contemporary Social Sciences, Vol. II*, soon to be published by the Stackpole Publishing Company. The U. S. State Department distributed 4,000 of Dr. Muzumdar's last book, *Mahatma Gandhi; Peaceful Revolutionary*.

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The third issue of *Quaker Action*, new promotional bulletin of the Five Years Meeting, has been mailed out to 18,000 Friends families. It is hoped that *Quaker Action* will soon go, free of charge, into every home in the Five Years Meeting. Write to *Quaker Action* at 101 South 8th, Richmond, Indiana, if you wish to add names to the mailing list.

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The second edition of the "Handbook for Conscientious Objectors" is now available from the Central Committee for Conscientious Objectors, 2006 Walnut Street, Philadelphia 3, Pa., at 35c. The handbook has become the standard counseling guide for conscientious objectors.

LITTLE THINGS

I like the simple things of life:
A fireside chat, a cup of tea,
A book, a flower or a song . . .
Just little things, but dear to me!

EDNA HAMILTON

REFLECTIONS

On a buttercup hill
In early spring
I saw God's hand -
On a bluebird's wing.

In a violet glen
At break of day
I felt God's plan
And His perfect way.

In an April shower
Of silver rain
God's blessing fell
On a dusty lane.

In the humblest weed
His presence shows:
I found Lost Eden
In a wild-rose.

JEAN CONDOR SOULE

"A LITTLE CHILD SHALL LEAD THEM"

Strange that I, more sure than he,
With wiser years than his could be,
Should find to my surprise that I
Am being led to truth, not by
My greater, firmer faith in Him,
But by my own dear cherub's whim—
Whose childish faith in Jesus' name
Puts learned doctrines quite to shame.

JEAN CONDOR SOULE

CLEANING DAY

I'm thankful for my daily chores:
Waxing linoleum, washing floors;
I've found it doesn't hurt a bit
Down on my knees in dust and grit.
I count my blessings as I rub
And thank the Lord with every scrub.
I can smile at sand on a braided rug
And brush little-boy-tracks up with a shrug.
On my knees is an excellent place to be:
I bow my head in prayer to Thee,
Who gave me well-worn floors to shine
In a house that's mine to make it Thine!

JEAN CONDOR SOULE

Longshot — 20 to 1

By WM. MERTON SCOTT

One dollar of your money will distribute \$20 worth of surplus food to hungry people.

\$1.00 will serve 800 persons with cheese.

\$1.00 will supply vital fats for 100 tuberculous persons for 10 days.

\$100 will serve each of 2000 undernourished children a cup of milk for 100 days.

\$50 will deliver 5,500 lbs. of shortening or cooking fats made of cottonseed oil.

Give them to eat of our abundance. The food, its packaging and transportation are paid for by the government. It is only distribution in the field that must be paid for. This is estimated at 5% or \$1.00 for \$20 worth of food.

Thousands of churches and communities are holding special Thanksgiving Day observances and taking offerings for this *Share Our Surplus* program. Church World Service, the American Friends Service Committee, CROP and other relief agencies are distributing this food. Church World Service is the relief agency of the National Council of Churches of which the Five Years Meeting is a member.

Funds may be designated for the agency you wish to distribute the food for you. For many Friends this will be the A.F.S.C. This would make a fitting way to express our gratitude for the abundance we have.

The Commodity Credit Corporation has an investment in price supported commodities in excess of 6¼ billion dollars. This includes about 2.7 billion dollars actually owned by CCC and an additional 3.6 billion under loan. Wheat, corn, cotton, cotton seed oil and dairy products make up more than ¾ of the total.

We are paying over \$700,000 daily for storage costs on these commodities.

If these commodities could be loaded into freight cars each containing 50 tons, a train could be made long enough to have the caboose in London, running west thru New York, then on thru San Francisco, then on thru Tokyo, with the locomotive some 500 miles west of Tokyo.

These surpluses have accumulated for two reasons: first, world production of food has exceeded world food purchasing power (not world food consuming ability). Second, our agricultural and monetary policies

plus the bounties of Providence to this rich land, have helped us in the United States to accumulate a great part of the food surplus over world food purchasing power.

Two out of three people in the world are undernourished. This undernourishment runs all the way from mild malnutrition thru the various degrees of hunger and resulting disease up to actual death by starvation. War has caused more mass dislocation of peoples with accompanying suffering than at any previous time in history. In the face of this mass need, our great reserves of food present a challenge to the Christian conscience.

To solve the problem, world food consumption needs to be increased. If each person in Japan, Korea, India and Pakistan were given just four extra slices of bread daily from our reserves, the wheat now owned by CCC would last just six months.

If each person in Asia east of the Mediterranean and south of China were granted one ounce of cooking oil from CCC stocks, our edible oil reserve would be used in 24 days.

A daily glass of milk to each child in the Near and Middle East, India and Pakistan would use the CCC owned milk powder in one month.

Legislation now makes some of these goods available to voluntary agencies such as Church World Service for use overseas, with reprocessing or repackaging (if needed) and handling costs paid by CCC on board ship in an American port. Ocean freight is reimbursed to CWS and similar agencies by Foreign Operations Administration on shipments to most countries where we have programs.

This legislation applies to food where there is danger of waste, and in certain other cases. Amounts of commodities available to the voluntary agencies are not the total holdings of CCC, but are greatly increased over amounts available previously. This legislation is designed for programs up to June 30, 1957.

Instead of paying storage charges, our tax money can now be used for delivery of these foods to needy persons. But CWS must be responsible for administrative costs and final distribution costs. Best estimates are that these costs will average about 5% of the value of the goods.

In cooperation with mission pro-

grams and with church personnel overseas, child and mother feeding programs can be carried out. Diseases due to nutritional deficiencies can be treated. Family groups in post emergency situations can be helped to self support.

Tuberculosis prevention and cure require good food. Many persons need re-training to fit them for life. Food is required during this period. Food may be a vital tool in village self-help projects such as irrigation, sanitation, water supply, housing, road building.

Let us as Christians *Share Our Surplus*.

I Protest, by G. Bromley Oxnam; Harpers; 186 pages; \$2.50.

McCarthy and the Communists, by James Rorty and Moshe Decter; Beacon Press; 163 pages; \$1.00, paper bound.

Every pro-American person should read these volumes to understand clearly the threat to American freedom in today's world.

I Protest is a record of the experience of a Bishop of the Methodist Church during the day of the hearing which he requested before the House Committee on Un-American Activities. The occasion for his request was that over a period of seven years this Committee had released under its letter-head information from the file which they held on Bishop Oxnam, including material which was false. The book records the completely frustrating experience of the Bishop, who was never allowed to present corrections, although his record for many, many years is clearly anti-Communist.

The second book is an examination of the record of Joseph McCarthy, Senator from Wisconsin, and his activities with the Senate permanent subcommittee on investigation. This book is even more restrained and objective in its presentation of the facts than is Bishop Oxnam's. The final chapter is entitled "The Real Issue: How to Combat Communism Responsibly." The many questionable aspects as to income and activities legal and extra-legal of McCarthy are not raised in this book. Here is presented only the record of the investigations and their results, with very clear light thrown on the fact that the claims which have been made for McCarthy's ferreting out of Communism are not only exaggerated but untrue. One is left fearful for the state of mind of America, which has allowed this symptom of social disintegration to continue unchecked for as long as it has.

Wm. Merton Scott

The Sunday School Lesson

Prepared by Russell E. Rees

For November 14

A Study in Values

Proverbs 11: 27-28; 13: 7; 15: 13-17;
20: 11-12; 22: 1-4

Some years ago, Dr. Clyde E. Wildman, writing in *The Christian Century* magazine, said, "We place the thing of major importance upon the side track while the secondary consideration goes thundering through on the main line. We are like a dog starting out on the trail of a deer. Pretty soon the trail crossed that of a fox and he went off after the fox. Soon the trail of the fox crossed that of a rabbit and the dog followed the rabbit. This is the picture of many lives. They start out with a noble quest but they end by giving their lives to something that would not be worthwhile even if they achieved it."

That is a very pertinent commentary upon the lesson for today, for the selections chosen from Proverbs have to do with selecting values which are permanent. "The world is so full of a number of things . . ." but which ones are worth pursuing? There is a story of two men, an artist and a lumberman, who stood looking out over the north woods in October. Finally the artist said, "Did you ever see anything so wonderful?" And the lumberman replied, "Yes, I'll bet there are ten million feet of lumber there." Now both men were right, for standing timber is both beautiful and useful. We are not asked to choose between the two, but to keep them in proper perspective.

"Keep thy heart with all diligence for out of it are the issues of life." The great satisfactions of life do not come from outward possessions, but from inward attitudes. Of course we do enjoy outward things. Who does not enjoy a beautiful and comfortable home? "Just a wee cot, the cricket's chirr, love and the smiling face of her." But be careful now, for it is not just the objects which bring the joy, it is also the sense of appreciation, the quiet peace, the love at the center which makes the objects yield their true value. "There is he that maketh himself rich, yet hath nothing."

The hearing ear and the seeing eye are the source of much happiness. One on a trip sees nothing really. Another man takes the same route and notices donkeys and daffodils, architecture and agriculture. He sees and hears and

appreciates. The trip has become his in the very deepest sense because he has been aware. Like Wordsworth, long afterward the daffodils "flash upon that inward eye which is the bliss of solitude." Money has many uses and some of them are good, but money cannot buy one iota of appreciation.

Man is a citizen of two worlds. He is certainly physical and he lives in a world of physical things. He must eat to live, and at last the battle of the physical world is lost to germs and disease. But man also lives in a world of spirit. Here he appreciates and selects and loves. And this world is not subject to rust and corruption. Here thieves do not break through and steal. And the lasting treasures are always deposited in this inward world of the spirit. Here he not only lives day by day, but he finds eternity in the midst of time.

One need not belittle the outward world, only keep it in its proper place, never allowing it to take the ascendancy and become the master of life. For what shall it profit a man if he gain the whole world and lose his own soul?

Questions:

What exercises have you found helpful in developing the inward life? What is the meaning of a cheerful heart? How is it developed?

For November 21

Prayer and Praise

Psalms 104

Five lessons will now be taken from the book of Psalms. It would be very worthwhile for a teacher to read an introduction to the Psalms in a Commentary or Bible Dictionary. The book as we find it today is divided into five parts, and certain characteristics, such as the use of ELOHIM for God instead of YAHWEH, appear in parts 2 and 3, indicating a difference in date of collection of the parts. The division into books dates back as far as the Septuagint translation.

Psalms 104, which is the material for this lesson, is an expression of wonder at God's wisdom and bounty, and a call to praise him for all of his provision, not only for man, but for the whole creation. It is pointed out that the Psalm parallels the creation story in Genesis, and that verse 2 refers to the first day of creation, verses 3 and 4, to the second day, verses 5 to 18 to

the third day, and so on to the end of the Psalm.

In many ways, the writer points out God's power and his compassion. The wind and fire which are beyond man's control, and when combined are so devastating, are the servants of God. In the whole of creation there is one jarring note, man's sinfulness. The Psalm ends with a prayer that "sinners be consumed out of the earth, and let the wicked be no more."

The Psalms were the hymns of the temple, and they served to call men to prayer and praise. Although centuries old, they still speak to our needs with remarkable clarity. The tendency, either to forget the goodness of God, or to over-estimate the ability of man, is a constant one. We must often be reminded that the divine mind is behind all nature.

A recent writer reminds us that "whether urban or rural, we dwell together in the same pattern of existence dominated by the influence of mechanization. . . . The skyscrapers of Wall Street overshadowing Old Trinity are symbolic in our day of supremacy of the material over the spiritual." Man has been so successful in manipulating nature to his own uses that he easily assumes that he has no need for any power beyond his own initiative and cunning. He forgets so easily, as the message of the World Council Assembly reminds us, that "Nothing other than God can ever satisfy the heart of man. Forgetting this, man becomes his own enemy."

We have come into a time of trouble and confusion, a time of hunger and privation, not just because the resources of the earth are insufficient to supply man's wants, but because of human selfishness and human sin. One of the Apocrypha books says, "Let us now praise famous men and our fathers who begat us." But the Psalms universally say, "Bless the Lord, O my soul. O Lord, my God, Thou art very great."

"The unifying note in the Book of Psalms is a personal experience of God with wide social and communal implications. No other book in the Bible has ministered so universally to man, and made men of many religions and creeds feel their common spiritual heritage."

Questions:

What are some of the ways in which we show our lack of awareness of God's care for us and all men? Is our carelessness in expressing thanksgiving an evidence of our egotism and selfconfidence? Do you think a person should try occasionally to enumerate his blessings? What use can you make of this Psalm during the coming week?

Lessons based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life — Far and Near

T. Vail Palmer, an active Philadelphia Young Friend, was convicted a second time for violating the Draft Act and given a 3-year probationary sentence and \$500 fine recently. He was sentenced to a year and a day in prison in 1950 for refusing to register for the draft. The recent conviction is being appealed.

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Henry and Alma Cox of Whittier, California, plan to return to Cuba for short term of special service. Henry Cox served as a Friends missionary there from 1910 to 1942, and Alma Cox served from 1912-1942. One of their concerns is the translation of specially helpful Christian literature into Spanish.

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Friends may be interested to learn that at a carillon concert given during the meeting of the World Council of Churches in Evanston, James Lawson, the carillonneur, played his own composition, "The Bells at Prayer," dedicated "to his friend, Elton Trueblood."

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Frederick and Ethel Carter have been called to serve Spring Garden Meeting in North Carolina, a Meeting they served in years past. They have been in Oregon for the past four years, where Frederick Carter has served as interim pastor at Newberg, supply pastor in several churches, and held many weeks of special meetings.

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Harold Hyman, Earlham College professor of history, had an article in the September 29 *Christian Century* entitled "Need Teachers Be Targets?" He is also the author of a book published this year by the University of Pennsylvania Press, "The Era of the Oath: Northern Loyalty Tests during the Civil War and Reconstruction."

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Wilmer Cooper, Associate Secretary of the Friends Committee on National Legislation, is now on leave of absence from that position to devote five months to his doctoral thesis on "The Quaker View of the Nature of Man." He is a recipient of a Quaker Leadership Grant, and will study at Vanderbilt and also in the Philadelphia area where he can use the Haverford Library.

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The sign on the side of the Hominy

Friends Mission in Oklahoma marks a milestone in Friends' work toward increased friendship between Indians and their white neighbors, reports *Indian Progress*. Osage members of the mission recently asked that the name be changed from "Friends Indian Church" to "Friends," thus indicating that all people are welcome.

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Time magazine has recently featured another Quaker! (C.O. Wayne Reeve was given a write-up in the September 27 issue.) In the October 4 *Time*, an article is carried on Kees Boeke, a Dutch Friend who taught at the Friends School at Brummana, founded an experimental school for children in Holland which the royal children attended, and now plans to set up a community for poor Arab children in Lebanon.

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The 57th Street Friends Meeting in Chicago plans to sponsor a Displaced Persons family of husband and wife and two children, who will probably arrive in six months or a year. Wladimir Woikin is a Russian; his wife, Elizabeth is German. Their children, Heinrich and Lydia, are 10 and 7. The whole Meeting will participate in finding a job, a home and helping the family to feel at home in this country.

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Ralph and Esther Choate, missionaries for Kansas Yearly Meeting in the Belgian Congo since 1935, are now in this country on furlough. They are living in Wichita, Kansas, and showing their slides of Africa and the mission there to various Friends Meetings. Their children, Larry and Ann, will stay in this country to study when their parents return to Africa next year.

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A recent article in *The Reporter*, organ of the National Service Board for Religious Objectors, tells of "guinea pig" experiments for conscientious objectors. Twelve C.O.'s have volunteered for tests in Denver, Colorado, to determine the effects of food exposed to atomic radiation. The same issue of *The Reporter* tells of protests from Friends, Brethren and Mennonites to *Newsweek* magazine, which characterized World War II C.O.'s as an "unruly lot" in a recent article.

The T.Y.F. class of First Friends Meeting in Richmond, Indiana, has sponsored the tape recording of an hour of songs and speeches from the Friends Africa Mission in Kenya. Choruses from the Girls School and the Teacher Training School and talks by the chaplain of the Friends Hospital and by Wilbur Beeson are on the tape. Friends interested in making copies of the tape or borrowing a copy should write Norval E. Webb at 25 South 15th, Richmond, Indiana.

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Archer Tongue, an English Friend who is serving as the Secretary of the International Bureau against Alcoholism, with headquarters in Geneva, announces that the 25th International Congress against Alcoholism will be held in Istanbul, Turkey, September 10-15, 1956. He visited Turkey this summer to consult with Turkish temperance leaders on plans for the holding of this conference. Archer Tongue, who also serves as Secretary for the Friends World Committee, European Section, visited in America in 1953.

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The Kirkridge retreat center at Bangor, Pennsylvania, directed by Joseph and Edith Platt, who are Friends, has announced its retreat program for the year. Retreats, Quiet Days, Ordered Christian Living during the summertime, and "Square Peg" training programs for seminarians are offered for the year ahead. Kirkridge is "a Christian group under a discipline, a retreat-and-study center in the Pennsylvania Appalachians, and a movement for power within the Church." Its address is Bangor, Pa.

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Frank Laubach, "America's One-Man-Four-Point Program," who spoke recently during the sessions of Indiana Yearly Meeting, was honored on his seventieth birthday on September 7 in New York. In his greeting to his friends, Frank Laubach cited the works of compassion America has performed in the last seventy years, including the American Friends Service Committee, and the Hoover feeding program in World War I. Herbert Hoover had earlier celebrated his eightieth birthday in July at the place of his birth, West Branch, Iowa, with nation-wide honors.

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E. Raymond Wilson of the Friends

Committee on National Legislation spent two weeks in Indiana, Ohio and Illinois recently, meeting with Friends in a series of regional conferences on "You and Your Congress." He met in sessions with ministers and workers and in public meetings at Mooresville, Bloomington, Paoli, Kokomo, Richmond, New Castle, Winchester, Marion, Fairmount and Portland in Indiana; Vermillion Grove and Watseka in Illinois; Ludlow Falls and Oberlin in Ohio. A Town Meeting for Indiana and Ohio Friends on Friends Committee on National Legislation policies was held at First Friends in Richmond on October 16. The itinerary was arranged by the Peace Committees of Western and Indiana Yearly Meetings.

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Earlham College, in cooperation with a committee of four Friends, George Scherer and Bertram Shields of Indiana Yearly Meeting and Norman Young and Martha Doan for Western Yearly Meeting, is presenting this year a seminar on pastoral ministry every Thursday at the Stout Memorial Meetinghouse. Norval Webb, Clerk of the Five Years Meeting and minister at First Friends Meeting in Richmond, and Walter M. Wick, minister of the First English Lutheran Church in Richmond, will be lecturers. The seminars, offered either for college credit or for auditing, will be held from 1:20 to 3:10 p.m., and are on the same day as the College's religious chapel program at 9:50 in the morning.

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Elfrida Vipont Foulds, English Quaker author, is now at work on a biography of the late Arnold S. Rowntree, a beloved English Friend. Arnold Rowntree, known as "Chocolate Jumbo" because of his size and his affiliation with the Rowntree chocolate and cocoa firm, was a liberal Member of Parliament for many years, a leader in the Worker's Education Association, and chairman of the Board of Governors for Bootham and The Mount School, leading English Quaker schools. His daughter, Tessa, is the wife of Jack Cadbury of the American Friends Service Committee. Eric and Esther Curtis of Earlham College were good friends of the Rowntrees and near neighbors for part of the war years.

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Leonard Kenworthy, well-known Friend and professor at Brooklyn College, recently made his first trip around the world and his first venture into Asia. He spent six weeks this summer in Pakistan, at the invitation of its government, gathering materials for use in writing articles for teachers

and children in the U.S.A. En route he stopped in Lebanon and Syria and on the return trip in India, Burma, Thailand and the Philippines. He writes, "The most interesting experience in Pakistan from the point of view of Quaker readers was a Sunday evening spent at the Hindu temple service in Dacca. After the service we all sat around in our bare feet on the porch of the temple, eating fruit and discussing Hinduism. At the end they asked me to explain about Quakerism briefly, so munching on a banana, and sitting in my bare feet with a group of Hindus, I tried to explain slowly and in simple English the meaning of Quakerism."

Friendly Fellowship

WABASH, INDIANA—The Fall conference of the United Society of Friends Women of Indiana Yearly Meeting was held Tuesday, September 28, at White's Institute with the ladies of Wabash as hostesses for the day. Jean Dale, President of Wabash U.S.F.W., announced that 604 registered for the day.

Ruthanna Pickering of Winchester led in congregational singing with Dorothy Clark of Wabash as pianist. Lowell Kester, pastor at White's Institute, presented the devotional message. Prayer for our mission fields was given by William Wagner of Bethel. Special music was provided by students

at White's. Charles Lampman emphasized the needs on each mission field and also announced new workers. Leonard and Edith Wines showed many interesting curios acquired during their service as missionaries to Kenya. They explained the many departments of Friends work there and expressed the need for more Christian literature. Mildred E. White, recently returned from Ramallah, brought a very interesting report of the Friends Girls School there and explained the types of clothing needed.

Robert Curless, Superintendent of White's, conducted tours of the buildings and grounds. This was followed by a sack lunch at noon.

Offering for the day was designated to be used for furniture for the two living rooms of the new Girls' Dormitory at White's. This amounted to \$1754.72 in cash and pledges.

The benediction was given by Keith Sarver of Wabash.

During the Yearly Meeting sessions the women held two special meetings. On August 26, Dr. Horst Rothe spoke to an overflow crowd. Two new officers were appointed, Delores Bowman of Marion as President and Louise Pemberton of Bethel as Secretary. Another U.S.F.W. meeting Friday evening featured Mildred White with a message on her work in Ramallah.

Louis Pemberton

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WESSINGTON SPRINGS, SOUTH DAKOTA—Over 200 people attended the



T. Eugene Coffin, pastor of the Alamitos Friends Church in Garden Grove, California, presided over the Ground Breaking Ceremony on August 15 for a new sanctuary and two educational units. The entire building program will require \$160,000, of which \$100,000 is provided in "Bonds of Friendship," a bond issue campaign that went over the top in August. Donations and donated materials and labor will amount to \$60,000. The Ground Breaking Ceremony was attended by 550. Special guest was Oscar Marshburn. In the above picture, T. Eugene Coffin stands by the elevation depicting the building project. The Bible in his hand is one donated for use in the new sanctuary.



eventyeth anniversary of the Harmony Friends Church of Wessington Springs. Martin Williamson of Empire Meeting near Vale, S. D., was the guest speaker. The anniversary cake, made to represent the first church building, was served after the chicken dinner in the grove.

The afternoon service under the tent consisted of singing, reading of letters, history and reminiscing. The service was suddenly terminated by a wind squall that sent people scurrying to safety. As the tent was being lowered, everyone sang "God Be With You Till We Meet Again."

Harmony Meeting was set up in Dakota Territory before the days of statehood on August 9, 1884, by Bear Creek Quarterly Meeting of Iowa. Some of the first members were O. J. Marshall, Clayton Brown, Charles G. Smith, Peter Welfring, Isaac and Moses Rich, Lewis Nordyke, Charles W. Mills, Carmi Mills, James Grieve, George Titus, Will Titus, and the Englands.

Pastors who have served the meeting have been, in chronological order, Will Marshall, Abi Huntley, Mary Hunt, Stella Hinshaw, William Bremner, Cyrus Emry, Ira D. Kellog, Tristram Dillon, Lauren Phinney, Everett Scotten, Isaac Rich, Oliver Chandler, Ellis Wells, William Edwin Hanson, G. E. Tilton, J. Alden White, Walter H. Wilson, Everett V. Puckett and Frank Moffitt. Robert A. Jay, present pastor, began his service in 1948.

Robert A. Jay

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CHICAGO, ILLINOIS—The opening fall meeting of the missionary circle of the U.S.F.W. of Chicago Friends Meeting was held at the home of Irma S. Kimmel. The afternoon program consisted of an historical play presented by ten

members. It represented the beginning of specific missionary work and the organization of the Women's Missionary Societies.

Emma Hill Hadley

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PORTLAND, INDIANA—Portland Quarterly Meeting of Friends convened in September with Albert Shoemaker serving for the first time as Clerk. John Baxter was welcomed as Portland's new pastor. Fiatt Meeting was welcomed as a new Monthly Meeting. Ray Confer and Ethel Hiestand reported that Yearly Meeting was exceptional throughout. John Baxter gave the afternoon message.

Nellie Farris

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MUSCATINE, IOWA—The Commercial Club and Ministerial Association of Muscatine sponsor a Fourth of July parade, which clubs, businesses and churches enter. In the church group, First Friends Church received first prize, \$20, for the best float. In the all-over groups, we received the Grand Prize, a trophy. (See picture in October 7 *American Friend*.)

On September 16 the Monthly Meeting Social Committee had a pot luck supper, using for the first time the new folding tables purchased by the Young Peoples Class. Theme of the program was "Stepping With the Master in Christian Living." William Pribbenow, pastor, talked; a men's quartette sang; Clerk of the Meeting Louis Herwig acted as announcer; and Vida Pribbenow led devotions.

Mrs. Jacob Stellrecht

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MUNCIE, INDIANA—A long cherished dream of Muncie, Indiana, Friends was fulfilled recently when the old home of Joseph Goddard was offered for sale and was purchased by the Meeting. This property adjoins that already owned by Friends and enlarges their ownership to half a city block. It is hoped that this expansion may lead to a larger and more efficient field of service by Friends in Muncie.

Grace T. Marsh

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OBERLIN, OHIO—Oberlin College Meeting held a reception recently for returning and new college students. Though Oberlin Meeting lost nine students through graduation in June, twelve entering students have indicated "Friends" as their religious preference with 35 additional giving "Friends" as second choice. It has been the experience of the Meeting that those from the "Wider Quaker Fellowship" make very good workers in our Meeting since they are attracted through their own



Dewitt and Grace Foster retired recently from active ministry to live in Centerville, Iowa. He served the Jamestown, Ohio, Friends Meeting as pastor for the last four years, and before that served in several Yearly Meetings, including Iowa and Indiana. His wife, Grace, has been active in Sunday School work and in women's organizations. They will be available for any special ministerial service that might open in their present area.

convincement. In addition to the above, the Meeting has a nucleus of thirty students. We have ten resident, two sojourning members and two graduate students besides the students mentioned.

Since January, 1954, the Meeting has shipped 3350 lbs. of clothing, shoes, soap and sewing materials to the Philadelphia Warehouse (A.F.S.C.), and hopes to bring this to two tons for the year, with a projected Halloween Beggar's Treat Collection by town schoolchildren.

We are again looking forward to intervisitation with the Wooster College Friends.

Imre Domonkos

In the Larger Circle

The World Council of Churches has received from both Japan and Greece invitations to hold the 1960 Assembly in those countries.

* * * *

"I am a pacifist—by principle," said Martin Niemoeller, famous German religious leader and ex-submarine commander, to a meeting held by the Church Peace Mission at Evanston. "There is no such thing as a holy war," he said. "There is only one holy crusade—that is following Christ on the way of the cross." Niemoeller declared that

his pacifist convictions have become much stronger within the last two years. He recently joined the German Fellowship of Reconciliation.

* * * * *

"A United Christian Witness for Rural America" will be the theme of the National Convocation on the Church in Town and Country to be held at Salina, Kansas, October 26-28. More than 1,000 church and lay leaders of the rural life movement in America will meet there to find out why rural churches are declining in numbers and influence—and to find ways to stop this trend. The Department of Town and Country Church of the National Council of Churches sponsors the convocation.

* * * * *

A noted English authority on African life, Dr. C. J. Carothers, said recently that missionary failures among African natives can be blamed largely on the poor example set by "Christian" white settlers. He stated that the apparent failure of efforts to Christianize the Africans was due to the fact that African converts, upon leaving mission stations, usually found that white people, whom they identify with Christianity, did not appear to live according to the Christian principles they had been taught. The African, he said, is more easily impressed by example than by mere exhortation. "And so the ones who hate us most today are often 'Christian' Africans," he added.

ALICE LAWRENCE TRADER

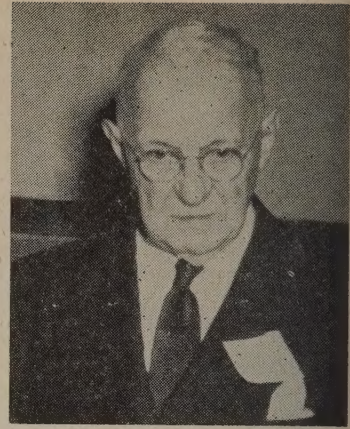
1873-1954

Alice G. Lawrence Trader, a minister of the gospel in Fairmount, Indiana, passed away August 27, at the age of eighty-one, after a long illness. She was the wife of Oscar H. Trader, a Friends minister, who passed away in June, 1953.

She began her pastoral work in 1903 and during her earlier ministry she was pastor of several Meetings within Spiceland Quarterly Meeting. Later she served several Meetings in Michigan and Indiana. She conducted evangelistic meetings in North Carolina and Iowa Yearly Meetings and served as pastor within these Yearly Meetings for a short time. After her marriage to Oscar Trader in 1932 they were co-pastors in several other Meetings of Indiana Yearly Meeting.

She is survived by two sisters, Elma Lawrence of Spiceland, Indiana, and Mary L. Smith of Richmond, Indiana; one step-daughter, Reta Kearns, Logansport, Indiana, and two nieces and one nephew. Funeral services were held in Fairmount, Indiana. Burial was in Park Cemetery.

New York Friends' Center is sponsoring a workshop with the Friends Committee on National Legislation on October 22 and 23 at the 20th and 15th Street Meetinghouses in New York.



J. EDWARD GREEN

1869-1954

J. Edward Green, 85, a birthright Friend and one of the most prominent members of Friends Memorial Church in Muncie, Indiana, since coming to Muncie from Blackford County 47 years ago, died of an extended illness on September 10. He is survived by his wife, Edna; a son, John of Riverside, Connecticut; a granddaughter and two great-grandchildren; and a sister, Mrs. J. W. Grimes of Asheville, North Carolina.

Born at Freeport, Ohio, Edward Green came to Blackford County in 1890 where he became nationally known as a fancier of livestock. He moved to Delaware County in 1907, and held many local, state and national offices in livestock and agricultural organizations. With all these community and state activities, he was ever-aware of his duties and obligations to the home Meeting and the Yearly Meeting. His wise counsel and guidance was felt in every department of the local meeting. His regular attendance at meetings for worship and business manifested his love for the Master he so ably and joyfully served.

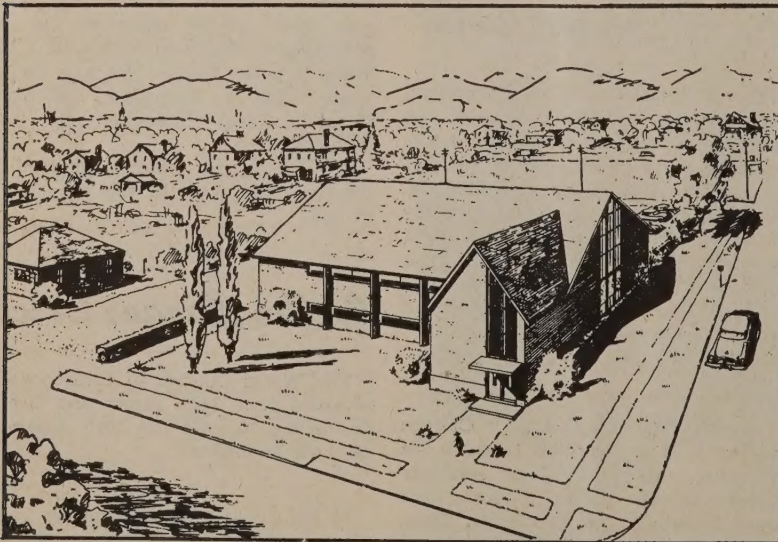
He was a member of the Permanent Board of Indiana Yearly Meeting and served as trustee of Earlham College for several years. He was a board member at White's Institute for more than thirty years, and served as acting superintendent from 1937-1940.

His first wife, the former Alice Patterson, died in 1937. A son, Robert, and a daughter, Esther, also preceded him in death.

Funeral services were held with his pastor, Robert M. Jones, in charge.

The touch of God upon your heart will dislodge a thousand doubts; nothing else will do.

Walter R. Williams.



Denver Friends are now constructing the new building shown above. Ground was broken in June, and they hope to move in by Christmas. The new building will be a \$55,000 investment. It will have a seating capacity of 250. "The church is of modern design, but very plain as in keeping with the historic view of Friends," reports pastor Lloyd Hinshaw. The old Denver Friends Church, built about sixty years ago, is in an 80% Catholic community, and was sold to a Roman Catholic parish. The new building was made necessary by an increase in attendance and in Sunday School classes over the past five years.

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BIRTHS

BAILEY—To Dale and Elsie Cook Bailey of Hillsboro, Ohio, a son, Eric Nolan, on September 19.

HADLEY—To Jesse and Josephine Karnes Hadley of Jamestown, Ohio, a daughter, Esther Jean, on September 18.

MARIS—To Donald C. and Shirley Lowe Maris of Denver, Colorado, a daughter by adoption, Luann Sue, on August 13.

MARSTALLER—To Louis and Clarabel Hadley Marsteller of Freeport, Maine, a son, Robert Ernest, on September 7.

TERRELL—To Robert and Margaret Hinshaw Terrell of New Vienna, Ohio, a son, Charles Robert, on August 18.

WHITTLESEY—To Nathan, Jr., and Margaraet Whittlesey of Lindsay, California, a daughter, Susanna Mirium, on August 27.

DEATHS

BEALS—Elizabeth Beals, a member of the Friends Meeting at Muscatine, Iowa, on April 27, aged seventy-one.

HOSKINS—Almeda Josephine Pool Hoskins, on July 13, at Pittsburg, Kansas, aged eighty-seven years. Her husband, Daniel Hoskins, died in 1932. One son, Robert Hoskins, and a step-daughter, Ethel Krage, survive her, along with grandchildren and two great-grandchildren. She was an elder in Argonia Friends meeting for twenty-five years, a woman whose spiritual help and advice was often sought. For years she was a school teacher, then a splendid worker in church and community. Services were held in Argonia with Sadie N. Pickett officiating.

STAFFORD—Anna M. Stafford, on August 29, at her home in Sheridan, Indiana, after a long illness, aged eighty-four. She was a native of Illinois, but she and her husband, Frank V. Stafford, served many pastorates in Indiana, including New London, West Grove and Sheridan, where they retired several years ago. Survivors in addition to her husband include a son, Willard Stafford of Sheridan. Funeral services were held in the Stafford residence and in the New London Friends Church, with burial in the New London cemetery.

MARRIAGES

GRIGGS-GROSSKLAUS — Esther Joan Grossklaus, daughter of Mr. and Mrs. Walter Grossklaus of Muscatine, Iowa, to Maurice William Griggs, son of Mr. and Mrs. Maurice Griggs of Beaman, Iowa, at the Bloomington Friends Church on August 29, Charles O. Whitely, uncle of the bride, officiating.

HALLER-SCHMIDT — Joyce Schmidt, daughter of Mr. and Mrs. Robert Schmidt, to Jesse Haller, son of Mr. and Mrs. John Haller, on May 26, at Muscatine, Iowa.

MAXWELL-McCAFFREY — Mary Ann McCaffrey, daughter of Mr. and Mrs. John McCaffrey, to Quinton Maxwell, son of Mr. and Mrs. John Maxwell, on June 26, at Muscatine, Iowa.

FOR SALE

Since the Friends church at Pleasant Plain, Iowa, is building a new parsonage, they are offering the old one for sale. It has six rooms and includes a good garage, cistern, well, small barn and chicken house and has six lots. Would prefer to sell to a Friends family. Anybody interested in buying this should get in touch with one of the trustees: M. C. Hoskins, R.F.D. 2, Fairfield, Iowa; H. J. Coffin, R.F.D. 4, Fairfield, Iowa; T. C. Coffin, Pleasant Plain, Iowa.

WEDDING ANNIVERSARY

TOMLINSON—Allen W. and Katherine Tomlinson of Whittier, California, celebrated their fiftieth wedding anniversary on September 12. Graduates of Earlham College, they moved to Whittier the year of their marriage. They have been active members of First Friends in Whittier during these fifty years. Allen Tomlinson was clerk of California Yearly Meeting from 1917 to 1948, and clerk of the Five Years Meeting from 1940-1945.

SOCIAL SERVICE OPPORTUNITY

Opportunities for c.o.'s doing alternative service and for other men and women in social service work in an interesting and challenging situation at a Baltimore community center. Write John Sexton at McKim, 1120 E. Baltimore St., Baltimore, Maryland.

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LOCAL MEETING DIRECTORY

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street, Phone 7-2112.

Albuquerque, New Mexico—Friends Church, 341 Dallas N.E. Bible School, 9:45 a.m. Worship Services, 11:00 a.m. and 7:30 p.m. Hubert Nicholson, Minister. Phone 5-2007.

Alhambra, California—Alhambra Friends Community Church, 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone Atlantic 435-11.

Anderson, Indiana—First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Berkeley, California—Friends Memorial Church, Fulton Street at Channing Way. Morning Worship, 11 o'clock; Bible Study, 6:00. John Spitzer, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th-Thornwall; As—Ashberry).

Brooklyn, New York—Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m.; Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

Cambridge, Massachusetts—5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. Telephone TR 6-6883.

Chicago, Illinois—Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Chicago, Illinois—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Orchard 8-8157.

Chicago, Illinois—The 57th Street Meeting of all Friends. Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Phone BUTLER 8-3066.

Cincinnati, Ohio—Friends Meeting: 2910 Eden Ave. (just north of University Ave., four blocks east of Vine St.). Office phone: UN 0739. Meetings for Worship each Sunday at 11:00 a.m.; First-day School at 9:45 a.m. Clerk: Jennie H. Porter, R. 2, Box 405, Sharonville, Ohio; Phone (Cinti) SY 4814. Pastoral Minister: Don Stanley, 876 Lafayette Ave.; phone MU 6528.

Citrus Heights, California—Friends Community Church, 7600 Old Auburn Rd., one-fourth mile east of Highway 99E and 40, between Sacramento and Roseville. Sunday School 9:45 a.m.; Worship 11 a.m. and 7:30 p.m.; C. E. 6:30 p.m. Glen Rinard, Minister. Phone Roseville 162F11.

Denver, Colorado—Friends Meeting, 4100 Shoshone Street. Church School 9:45 a.m.; Worship 11 a.m. and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

Des Moines, Iowa—First Friends, East 13th and Lyon Streets, Church School, 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister, Phone 62-6221.

Des Moines, Iowa—Friends Meeting, Unprogrammed, Worship 10 a.m. Classes 11 a.m. 801 Forest Ave., Library Entrance. Visitors telephone 6-3221.

Detroit, Michigan—First Friends, 9640 Sorrento. S.S. 10 a.m. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone We 4-0273.

Detroit, Michigan—Detroit Friends Meeting, unprogrammed. Meeting for Worship 10:30 each First-day in Highland Park YWCA, Woodward at Winona. Visitors telephone Townsend 5-4036.

Gainesville, Florida—Meeting for meditation and worship each First-day at 11:00 a.m. in Room 218, Florida Union Building on the University campus.

Greensboro, North Carolina—Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

High Point, North Carolina—Central Friends Meeting, South Main and Commerce. Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

Indianapolis, Indiana—First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church, 10:45. Herbert Huffman, Minister; Geraldine H. Moorman, Assistant Minister.

Indianapolis, Indiana—Independent Friends Meeting. Unprogrammed meetings in homes; first Saturday and third Sunday; contact Esther L. Farquhar, HU 4207.

Jacksonville, Florida—Meeting for worship every Sunday at 11:00 a.m. in the Y.W.C.A. Clerk, James W. Bond, Phone 98-7972.

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 6 p.m. at 306 W. 39th. Visiting Friends always welcome.

Kokomo, Indiana—Union Street Friends, 507 North Union. Bible School, 9:30 a.m. Worship Service, 10:30 a.m. Norman Young, minister.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Herald Mickelson, 620 E. 9th St., Minister.

Los Angeles, California—Friends Church, 17th and Toberman Streets, Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship 7:00 p.m.; Verl D. Lindley, Minister, Richmond 70716.

Lynn, Massachusetts—20 Phillips Ave. off Lewis St. Meeting for Worship each Sunday at 11 a.m. J. Floyd Moore, Minister. Phone Lynn 2-3379.

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m. Meeting for Worship at 11:00 a.m. Richard P. Newby, Minister, 4421 Abbott Avenue, So. Phone WH 9675.

Montreal, Quebec, Canada—Meeting for worship every first day, 11:00 a.m. at Presbyterian College, 3485 McTavish Street.

Moorestville, Indiana—Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-week Meeting, Thursday, 7:30 p.m. James R. Furbay, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial, Adams and Cherry; Ebert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

Newberg, Oregon—Friends Church, College St., at 3rd, phone 381. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

New York, N. Y.—The United Meetings for worship of 20th Street and 15th Street Friends are being held at 144 East 20th St., New York City, from May 2 through September 26, each Sunday at 11:00 a.m.

Pasadena, California—First Friends Church, 2540 E. Orange Grove Avenue, 9:45 a.m.; Church School; 11:00 a.m., Meeting for Worship. Phone SY 63372, Stuart Innerst, Pastor.

Phoenix, Arizona—Meeting for Worship 11 a.m. Y.M.C.A. Chapel. Grant Fraser, Clerk.

Portland, Oregon—First Friends Church, S.E. 35th Ave. and Main St., Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place. Charles A. Beals, Minister, Phone Filmore 3107.

Raleigh, North Carolina—The United Church: Congregational Christian, Society of Friends. Corner Dawson and Hillsboro Streets. William L. Parker, Minister. Worship Hour, 11:00 a.m. Sunday. Friends welcome.

Richmond, Virginia—Friends Meeting, 2702 Grove Ave. Worship 11 a.m. Visiting Friends always welcome. Clerk, Robert C. Clark.

Scarsdale, New York—United Meeting for Worship and First-day School. First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Frances H. Compter, 17 Hazleton Drive, White Plains, N. Y.

Seattle, Washington—University Friends Meeting, 3959 15th Ave., N. E. Phone Evergreen 2949. Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

Seattle, Washington—Friends Memorial, E. 80th St. and 24th Ave., N.E. Bible School 9:45. Worship 11:00 a.m. and 7:30 p.m. Take "22" Roosevelt 80th St. bus. L. Merle Green, minister, Pl 3707.

Shrewsbury New Jersey—Meeting for worship, 11 a.m.; First Day School, 10 a.m., in the Meetinghouse, corner Broad St. and Sycamore Av. For information contact Edna Carpenter, 55 New York Ave., Ocean Grove. Telephone Asbury Park 2-1197-J.

South Glens Falls, N. Y.—Friends Meeting, 27 Saratoga Ave.; Worship, 10 a.m.; Study, 11 a.m.; Herbert D. Pettengill, Jr., Minister.

St. Petersburg, Florida—Friends Meeting, 130 Nineteenth Ave., S. E. Meeting and First-day School at 11 a.m.

Tucson, Arizona—Friends Meeting, 129 N. Warren Ave.; worship, First Days at 11 a.m. For information write John A. Salyer, 745 E. 5th, Tucson. Phone 2-3262.

Washington, District of Columbia—Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

Whittier, California—East Whittier Friends Church, 15911 E. Whittier Blvd. Church School 9:30; Morning Worship 10:45; C. E. 6:30; Evening Worship 7:30. Stacy E. Wesner, Minister, 15906 E. Russell St., Phone OXFORD 7-4550.

Whittier, California—First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 11:00 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. W. Oscar O. Marshburn, Clerk; Robert E. Cope, Minister. Phone 43-467.

Wichita, Kansas—University Friends Church, University Ave. at Glenn. Church School, 9:45 a.m. Worship, 11:00 a.m., 7:30 p.m. Youth Groups, 6:30 p.m. Prayer Meeting, Wednesday, 7:30 p.m. Ministers: Harold Walker, James Thomas, Lela Gordon. Office phone, AMherst 2-3373.



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